بسم الله الرحمن الرحيم

SHARH BULUGH AL MARAAM:
(KHUSU IN SALAH)

FEBRUARY 05 2013

Book 2 Chapter 5 Page 92

باب الحث على الخشوع في الصلاة
Chapter 5: Encouraging Inciting (the Muslim) to be Humble during prayer

Hadith: 251 to 262

TO FOCUS YOUR MIND AND HEART ON ALLAH WHILST PRAYING

-The people of the hellfire put their hands by their hips this is why we are forbidden from doing that
-It is also the practice of the Jews

عن أبي هريرة - رضي الله عنه - قال: نهى رسول الله - صلى الله عليه وسلم - أن يصلي الرجل مختصرا. متفق عليه، واللفظ لمسلم. ومعناه: أن يجعل يده على خاصرته

251. Narrated Abu Hurairah (RAA): The Messenger of Allah (صلى الله عليه وسلم) prohibited that one puts his hands on his waist during prayer."
[Agreed upon and the wording is from Muslim]

وفي البخاري: عن عائشة - رضي الله عنها: أن ذلك فعل اليهود

252. Al-Bukhari added in his narration on the authority of 'A'ishah (RAA):
"This is what the Jews do in their prayer,"

So tranquillity, humility etc are the words used to explain khusu in salah
-so you need to avoid all practices that are of the people of the hellfire and the kuffar

وعن أنس- رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قال: «إذا قدم العشاء فابدءوا به قبل أن تصلوا المغرب» متفق عليه

253. Narrated Anas Ibn Malik (RAA): Allah's Messenger (صلى الله عليه وسلم) said,
"If supper is served, then start with it before praying Maghrib."
[Agreed upon]

-if food is served, you need to eat before salah

-otherwise, you will think about the food and not Allah (swt) in the salah

وفي «الصحيح» عن معيقيب نحوه بغير تعليل

255. Al-Bukhari and Muslim narrated a similar narration on the authority of Mu'aiqib without giving an explanation.

عن عائشة - رضي الله عنها - قالت: سألت رسول الله - صلى الله عليه وسلم - عن الالتفات في الصلاة؟ فقال: «هو اختلاس يختلسه الشيطان من صلاة العبد». رواه البخاري. وللترمذي: عن أنس - وصححه: «إياك والالتفات في الصلاة، فإنه هلكة، فإن كان فلا بد ففي التطوع».

256. Narrated 'A'ishah (RAA): 'I asked Allah's Messenger (*Sallallahu alayhi wa sallam*) about looking (turning) here and there in prayer. He replied, "It is a kind of theft by which Satan takes away (a portion) of the person's prayer." [Related by Al-Bukhari and At-Tirmidhi who rendered it Authentic]

The latter's wordings are, "Avoid turning while you are engaged in prayer, for it leads to the destruction (of your religion). If you have to do it, then do it in the voluntary prayer."

-you are not allowed to turn away during salah
-you should keep your gaze on the spot where you make sajda
-and this means that your heart is away from Allah

وعن أنس - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «إذا كان أحدكم في الصلاة فإنه يناجي ربه، فلا يبزقن بين يديه ولا عن يمينه، ولكن عن شماله تحت قدمه». متفق عليه. وفي رواية: «أو تحت قدمه».

257. Narrated Anas (RAA): Allah's Messenger (صلى الله عليه وسلم) said, "Whenever any of you is engaged in prayer, he must realize that he is having an intimate conversation with His Lord. So, he should not spit in front of him nor toward his right side. But (he may spit, if needs) to his left, and under his foot." [Agreed upon. In a different version "or under his foot."]

وعنه قال: كان قرام لعائشة - رضي الله عنها - سترت به جانب بيتها فقال النبي - صلى الله عليه وسلم: «أميطي عنا قرامك هذا، فإنه لا تزال تصاويره تعرض لي في صلاتي». رواه البخاري

258. Narrated Anas (RAA) (and 'A'ishah (RAA)), had a curtain with which she covered the doorway of her house. Allah's Messenger (*Sallallahu alayhi wa sallam*) said to her, "Remove this curtain (of

yours) from us, for its pictures keep me distracted during my prayer." [Related by Al-Bukhari]

-spitting in salah takes away the khusu
-Also decorated curtains or shirts take away the khusu

واتفقا على حديثها في قصة أنبجانية أبي جهم، وفيه: «فإنها ألهتني عن صلاتي».

259. Bukhari and Muslim agreed upon the narration of 'A'ishah (RAA): concerning the story of the Inbijaniyah of Abu Jahm, which has the phrase, "It has distracted me in my prayer."

وعن جابر بن سمرة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم «لينتهين قوم يرفعون أبصارهم إلى السماء في الصلاة أو لا ترجع إليهم». رواه مسلم

260. Narrated Jabir bin Samurah (RAA): 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Those who raise their sight toward the sky during the prayer, should stop doing so, otherwise their sight will not return to them.' [Related by Muslim]

وله: عن عائشة -رضي الله عنها- قالت: سمعت رسول الله - صلى الله عليه وسلم - يقول: «لا صلاة بحضرة طعام، ولا هو يدافعه الأخبثان».

261. Narrated 'A'ishah (RAA): 'I heard the Messenger of Allah (*Sallallahu alayhi wa sallam*) say, "No one should pray when the food is served nor when one needs to answer the call of nature."

-you are not allowed to gaze up at the sky whilst in salah
-also answer the call of nature before salah if you feel the urge

وعن أبي هريرة - رضي الله عنه - أن النبي - صلى الله عليه وسلم - قال: «التثاؤب من الشيطان، فإذا تثاءب أحدكم فليكظم ما استطاع». رواه مسلم. والترمذي، وزاد: «في الصلاة».

262. Narrated Abu Hurairah (RAA): The Prophet (*Sallallahu alayhi wa sallam*) said, "Yawning is caused by the devil, so if any of you yawns (during prayer) he should stop it as much as he can." [Related by Muslim and At-Tirmidhi who added in his narration, "During prayer."]

-the shaitan laughs at you when you yawn so you should try and suppress it

-We do not pray with our hands at our hips because is the pose of the people of hellfire

Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (Al-A'raf 7:17)

-the shaitan promised to attack us from every angle

“The first thing of your religion that you will lose is khushoo’, and the last thing that you will lose of your religion is salaah. There may be a person praying who has no goodness in him, and soon you will enter the mosque and not find anyone who has khushoo’.” (al-Madaarij, 1/521).

-the scholars gave the tafseer of the ayah (7:17) to mean that the shaitan will take away the your khusu from the salah

-the khusu is the first thing to be lost in salah
-Abu Hanifa says that if you fidget more than 3 times in salah
-your salah is bautil and you have to start again

THE IMPORTANCE OF KHUSU IN SALAH

Successful indeed are the believers. (Al-Mu'minun 23:1)

Those who offer their Salat (prayers) with all solemnity and full submissiveness (Al-Mu'minun 23:2)

This is important because it is the first thing that will be lost from the ummah

Guard strictly (five obligatory) AsSalawat (the prayers) especially the middle Salat (i.e. the best prayer 'Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].
(Al-Baqarah 2:238)

-and because of the ayah 23:2 and 2:238
-Mujahid (the top student of Ibn Abbas) gave the tafsir of 2:238 to mean khusu

It was reported that Mujaahid said: “’…and stand before Allaah with obedience” [al-Baqarah 2:238 – interpretation of the meaning]’ – part of obedience is to bow, to be solemn and submissive, to lower one’s gaze and to humble oneself out of fear of Allaah, may He be glorified.” (Ta’zeem Qadr al-Salaah, 1/188).

-because you need to empty your heart of every dunya matter

“Khushoo’ in prayer happens when a person empties his heart for it (prayer), and focuses on it to the exlusion of all else, and prefers it to everything else. Only then does he find comfort and joy in it, as the Prophet (peace and blessings of Allaah be upon him) said: ‘… and my joy has been made in salaah.” (Tafseer Ibn Katheer, 5/456. The hadeeth is in Musnad Ahmad, 3/128 and Saheeh al-Jaami’, 3124).

According to the most correct view, khushoo’ is obligatory. Shaykh al-Islam [Ibn Taymiyah],

May Allaah have mercy on him, said: “Allaah, may He be exalted, says (interpretation of the meaning): ‘And seek help in patience and al-salaah (the prayer), and truly it is extremely heavy and hard except for al-khaashi’oon …’

[Al-Baqarah 2:45].

This implies condemnation of those who are not khaashi’oon… Condemnation only applies when something obligatory is not done, or when something forbidden is done. If those who do not have khushoo’ are to be condemned, this indicates that khushoo’ is obligatory (waajib)… The fact that khushoo’ is obligatory is also indicated by the aayaat (interpretation of the meaning): ‘Successful indeed are the believers, those who offer their salaah (prayers) with all solemnity and full submissiveness… These are indeed the inheritors, who shall inherit the Firdaws (Paradise). They shall dwell therein forever.’ [al-Mu’minoon 23:1-2, 10-11] Allaah, may He be glorified and exalted, tells us that these are the ones who will inherit Firdaws (Paradise), which implies that no-one else will do so. [Fatawa 22/553]

WHAT IS THE STATUS OF KHUSU IN SALAH?

Khusu means emptying your heart of everything about the dunya -and think about Allah (swt) alone and no one else

On the authority of Anas the Messenger of Allah (صلى الله عليه وسلم) said: “Of the things of this world, women and perfume have been made dear to me, and my comfort is in prayer”

[Sunan al-Nasa'i (7/61) No. 3939, Musnad Ahmad (3/285) No. 14069, Musnad Abu Ya'la (6/237) No. 3530, al-Mu'jam al-Awsat al-Tabarani (5/241) No. 5203]

-the ruling of khusu in salah is that it is fard in salah

And seek help in patience and As-Salat (the prayer) and truly it is extremely heavy and hard except for Al-Khashi'un [i.e. the true

believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)]. (Al-Baqarah 2:45)

-the rasul (saw) loved salah and Allah put joy in salah
-Baqara 45 is a condemnation on those who do not have khusu in salah
-and you are only condemned when it is wajib
-the one who prays with khusu will enter the paradise and no one else

-the scholars say that this is because he had no khusu

Concerning the virtues of khushoo' and as a warning to the one who neglects it, the Prophet (*Sallallahu alayhi wa sallam*) said: "Five prayers which Allaah has made obligatory. Whoever does wudoo' properly for them, prays them on time, does rukoo' properly and has perfect khushoo', it is a promise from Allaah that he will be forgiven, but whoever does not do this, has no such promise – if Allaah wishes, He will forgive him, and if He wishes, He will punish him." (Reported by Abu Dawood, no. 425; Saheeh al-Jaami', 3242).

Concerning the virtues of khushoo', the Prophet (صلى الله عليه وسلم) also said: "Whoever does wudoo' and does it well, then prays two rak'ahs focusing on them completely [according to another report: and does not think of anything else], will be forgiven all his previous sins [according to another report: will be guaranteed Paradise]." (Al-Bukhaari, al-Bagha edn., no. 158; al-Nisaa'i, 1/95; Saheeh al-Jaami', 6166).

THE VIRTUES OF KHUSU

If you do wudhu and make salah with khusu
-all your minor sins are forgiven
-and you will be guaranteed the paradise

HOW TO GAIN KHUSU IN SALAH

1. You need to have a strong desire to do what is fard
-therefore you begin by loving Allah

And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad *Sallallahu alayhi wa sallam*); and that they came not to As-Salat (the prayer) except in a lazy state; and that they offer not contributions but unwillingly. (At-Tawbah 9:54)

-the munafiqeen come to salah in a lazy manner
-therefore you need to love peforming the salah in the first place
-the munafiqs don't love Allah and hence don't love salah

Jabir (RA) reported that Allah's Messenger (صلى الله عليه وسلم) said, "Between a man (Muslim) and shirk and disbelief lies neglect of salah." [Sahih Muslim (1/88) No. 82, Sunan Tirmidhi (5/13) No. 2620, Sunan Abu Dawud (4/219) No. 4678, Sunan Ibn Majah (2/181) No. 1078, Sunan An-Nasa'i (1/232) No. 463, Musnad Ahmad (3/370) No. 15021]

Abdullah ibn Shaqiq Uqayli (RA) reported, saying "The companions of Muhammad (صلى الله عليه وسلم) did not regard neglect of any of the deeds as disbelief as they did (neglect) of Salah." [Sunan Tirmidhi (5/14) No. 2622 and Mustadrak al-Haakim (1/48) No. 12 who said it met the conditions of al-Bukhari and Muslim]

-so imaan helps with the khusu
-and when you have imaan you can make salah as if you are seeing HIM
-seek means to have strong imaan
-and the first thing to do that is salah and keeping good company

THE MEANS OF HAVING TAQWA

1. **KEEP UP THE PRAYERS**

Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. And Allah knows what you do. (Al-'Ankabut 29:45)

2. TO HAVE GOOD FRIENDS

Abu Huraira (RA) reported that Allah's Messenger (صلى الله عليه وسلم) said, "A man is on the religion of his friend, so let each of you observe whom he be friends." [Sunan Tirmidhi (4/589) No. 2378, Sunan Abu Dawud (4/259) No. 4833, Musnad Ahmad (2/334) No. 8398]

A man belongs to the religion of his friend so be careful who you take as friends

And whoso obeys Allah and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As Siddiq), the martyrs, and the righteous. And how excellent these companions are! (An-Nisa 4:69)

3. HAVE A LIBRARY OF ISLAMIC BOOKS AND DVDs

-don't watch movies they contain foul language

al-Bara' Ibn 'Azib (RA) narrated the Messenger of Allah (صلى الله عليه وسلم) said: ..."The strongest bond of faith is to love for the sake of Allah and hate for the sake of Allah." [Musnad Ahmad (4/286) No. 18547, Shu'ab al-Eman al-Bayhaqi (12/75) No. 9066, Musannaf Ibn Abi Shaybah (7/80) No. 34338]

-someone's sister was dating a kaffir...
-he had Indian films in his house
-what did he expect

4) HAVE A MASJID WHERE THE KHUTBAH BOOSTS YOUR EEMAN

-go where the khutbah boosts your eeman
-where can we find these masjids?
-all the masjids are controlled by the taghoot
-they bring police in the masjid to spy
-you complain about your masjid

5) MIX WITH THE SINCERE SCHOLARS

And whoso obeys Allah and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As Siddiq), the martyrs, and the righteous. And how excellent these companions are! (An-Nisa 4:69)

6. JOIN A WEEKLY STUDY CIRCLE

Abu Huraira (RA) reported that Allah's Messenger (صلى الله عليه وسلم) said, "The world, with all that it contains, is accursed except for dhikr (the remembrance of Allah) that which pleases Allah; and the religious scholars and seekers of knowledge.'' [Sunan Tirmidhi (4/561) 2322 and Sunan Ibn Majah (5/231) 4112, (Abu Eesa al-Tirmidhi said: this hadeeth is hasan ghareeb)]

7. JOIN THE MUJAHIDEEN ON THE BATTLEFIELD

Do not match in front of embassies but match to the battlefield

2. PREPARE YOURSELF FOR THE SALAH PROPERLY

So before you get into the salah you need to prepare yourself
-do not run to the masjid but walk gently
-not too fast and not too slow
-sometimes you rush to the masjid so you not miss the first rakah
-but this is not the adhab
-Make wudhu properly when you arrive at the masjid and say Bismillah before you start
-do not engage in idle talk during wudhu
-repeat after the muadhim when he is making the adhan
-make the dua after adhan

ولمسلم: عن عمر في فضل القول كما يقول المؤذن كلمة كلمة، سوى الحيعلتين، فيقول: «لا حول ولا قوة إلا بالله».

209. Muslim transmitted on the authority of 'Umar (RAA): the virtue of repeating what the caller is saying, word for word, except when the caller says, 'Hayya 'alal-Falah' (come to success), 'Haya 'alas-salah' (Come to the prayer), he then says, la hawala wa la Quwata illa billah.' (There is no power or might except by Allah's leave).

وعن جابر- رضي الله عنه- أن رسول الله - صلى الله عليه وسلم - قال: «من قال حين يسمع النداء: اللهم رب هذه الدعوة التامة، والصلاة القائمة، آت محمدا الوسيلة والفضيلة، وابعثه مقاما محمودا الذي وعدته، حلت له شفاعتي يوم القيامة». أخرجه الأربعة

219. Narrated Jabir (RAA): The Prophet (صلى الله عليه وسلم) said, "Whoever says, when he hears the Adhan: 'Allahumma rabba hadhhil-da'wat il-taammah was-salat il-qaaimah, ati Muhammadan al-wasilah wal-fadeelah wab'athhu maqaaman mahmoodan alladhi wa'adtahu' (Oh Allah, Lord of this perfect call and the established prayers, grant Muhammad the status of Wasilah and the most virtuous place, and raise him to a praised position, You have promised him), will be entitled to my intercession on the Day of Judgment." [Related by the four Imams]

عن أبي هريرة - رضي الله عنه - عن رسول الله - صلى الله عليه وسلم - قال: «لولا أن أشق على أمتي لأمرتهم بالسواك مع كل وضوء». أخرجه مالك، وأحمد، والنسائي، وصححه ابن خزيمة

36. Narrated Abu Hurairah (RAA): The Messenger of Allah (صلى الله عليه وسلم) said, "If it were not too much of a burden on my

nation, I would have ordered them to use the Siwak with every ablution (they perform)."
[Related by Ahmad, Malik and an-Nasa'i. Ibn Khuzaimah graded it as Sahih]

-use siwak when making wudhu
-wear clean clothing to the masjid

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance). (Al-A'raf 7:31)

-recite the dua after the wudhu

3.PURIFY THE PLACE YOU ARE GOING PRAY

Because it is haram to pray where there is najasa
-this is one of prerequisites of salah

4. KEEP THE LINES IN SALAH STRAIGHT

Because if the line is crooked the hearts become crooked
-also the shaitan comes in between if there are gaps

5. TO PRAY AT A MEDIUM PACE

6. ALLOW EVERY BONE TO RETURN TO ITS ORIGINAL PLACE

Abi Qatadah reported that the Messenger of Allah (صلى الله عليه وسلم) said "The worst thief is one who steals in his prayer." Then the companions asked, "How can someone steal from his prayer?" Prophet (صلى الله عليه وسلم) answered, "He does not complete his Ruku and Sadjah with perfection." [Musnad Ahmad (5/310) No. 22695, Sunan Darimi (1/350) No. 1328, Sahih Ibn Khuzaymah (1/331) No. 663]

8. PRAY EVERY SALAH AS IF IT IS YOUR LAST SALAH

The Prophet (صلى الله عليه وسلم) also advised Abu Ayyoob (may Allaah be pleased with him): "When you stand up to pray, pray a farewell prayer." (Reported by Ahmad, 5/412; Saheeh al-Jaami', no. 742)

9. TO THINK ABOUT THE MEANING OF THE AYATS AND THE SURAHS THAT ARE BEING RECITED IN THE SALAH

Because Allah said:

Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)? (Muhammad 47:24)

The Qur’aan was revealed to be pondered over. Allaah says (interpretation of the meaning): “(This is) a Book (the Qur’aan) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.” [Saad 38:29].

No one can ponder over its verses unless he has some knowledge of the meaning of what he is reciting, so that he can think about it and be moved to tears by it. Allaah says (interpretation of the meaning): “And those who, when they are reminded of the aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.” [al-Furqaan 25:73].

-some people cry in salah when some surah dealing with hellfire are recited

Ibn Abbas (RA) reported that he heard Allah’s Messenger (صلى الله عليه وسلم) say, ‘(There are) two eyes that the Fire will never touch, the eye that wept from fear of Allah and the eye that stood guard in the night in Allah’s path.” [Sunan Tirmidhi (4/175) No. 1639 and Shu'ab al-Eman al-Bayhaqi (3/227) No. 1639]

-because they ponder over the Quran and fear Allah

Qutaadah ibn al-Nu’maan (may Allaah be pleased with him) – prayed qiyaam at night and did not recite anything but Qul Huwa Allaah Ahad, repeating it and not adding anything more.

(Al-Bukhaari, al-Fath, 9/59; Ahmad, 3/43)

The following is a moving story that illustrates how the Prophet (صلى الله عليه وسلم) had khushoo’, as well as explaining how it is obligatory to think of the meaning of the aayat. ‘Ataa’ said: “ ‘Ubayd ibn ‘Umayr and I entered upon ‘Aa’ishah (may Allaah be pleased with her) and Ibn ‘Umayr said to her, ‘Tell us of the most amazing thing you saw on the part of the Messenger of Allaah (صلى الله عليه وسلم).’ She wept and said, ‘He got up one night and said, “O ‘Aa’ishah, leave me to worship my Lord.” I said, “By Allaah, I love to be close to you, and I love what makes you happy.” So he got up and purified himself, then he stood and prayed. He kept weeping until his lap got wet, then he wept and kept weeping until the floor got wet. Bilaal came to tell him that it was time to pray, and when he saw him weeping, he said, “O Messenger of Allaah, you are weeping when Allaah has forgiven you all your past and future sins?” He said, “Should I not be a

grateful slave? Tonight some aayaat have been revealed to me; woe to the one who recites them and does not think about what is in them (interpretation of the meaning): 'Verily! In the creation of the heavens and the earth…'" [Aal 'Imraan 3:190… or al-Baqarah 2:164].'"

(Reported by Ibn Hibaan. He said in al-Silsilat al-Saheehah, no. 68: this is a jayyid isnaad).

'Aishah (RA) said: The Prophet (*Sallallahu alayhi wa sallam*) would stand (in prayer) so long that the skin of his feet would crack. I asked him, "Why do you do this while your past and future sins have been forgiven?" He said, "Should I not be a grateful slave of Allah?" [Al-Bukhari (4837) and Muslim (2820)]

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding. (Al-Baqarah 2:164)

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (Aali Imran 3:190)

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. (Al Imran 3:191)

10. RECITE AMEEN AFTER THE IMAM RECITES SURAH FATIHA

Imam Bukhari in his Sahih in the Chapter: The Imam saying "Amin" aloud: 'Ata' said, "'Amin' is a supplication." Ibn az-Zubayr and those behind him used to say "Amin" until the mosque reverberated. Abu Hurayra used to call out to the Imam, "Do not let me miss the 'Amin'." Nafi' said, "Ibn 'Umar did not neglect to say it and encouraged other people to. I heard him say good things about it." [Sahih Bukhari (1/156)]

The Jews envy you for this

On the authority Wa'il bin Hujr "I heard the Messenger of Allah recite, غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ (Not (that) of those who earned Your anger, nor of those who went astray), and he said `Amin' extending it with his voice."

Abu Dawud's narration added, "Raising his voice with it." [Musnad Ahmad (4/315) No. 18862, Sunan Tirmidhi (2/27) No. 248, Sunan Abu Dawud (1/246) No. 932]

Abu Hurayrah narrated that "whenever the Messenger of Allah would recite, غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ (Not (the way) of those who earned Your anger, nor of those who went astray), He would say Amin until those who were behind him in the first line could hear him." Ibn Majah's narration added, "Then the Masjid would shake because of (those behind the Prophet) reciting Amin."

[Sunan Abu Dawud (1/246) No. 934 and Sunan Ibn Majah (2/36) No. 853]

Abu Huraira narrated the Prophet (*Sallallahu alayhi wa sallam*) said, “When the Imam says ‘Ameen’, then you should all say ‘Ameen’, for the angels say ‘Ameen’ at that time, and he whose ‘Ameen’ coincides with the ‘Ameen’ of the angels, all his past sins will be forgiven.” [Al-Bukhari (780) and Muslim (410)]

Abu Huraira reported: The Messenger of Allah (*Sallallahu alayhi wa sallam*) said: "When anyone amongst you utters Amin and the angels in the heaven also utter Amin and (the Amin) of the one coincides with (that of) the other, all his previous sins are pardoned." [Al-Bukhari (781) and Muslim (410)]

11. RESPOND TO THE IMAM WHEN HE SAYS SAMI ALLAHU LIMAN HAMIDA

Rifaa’ah ibn Raafi’ al-Zirqi said: “One day we were praying behind the Prophet (*Sallallahu alayhi wa sallam*). When he raised his head, he said, ‘Sami’ Allaahu liman hamidah,’ and a man behind him said, ‘Rabbanaa wa laka’l-hamdu hamdan katheeran tayyiban mubaarakan fih (Our Lord to You be much good and blessed praise).’ When he finished, he said, ‘Who is the one who spoke?’ The man said, ‘Me.’ He said, and ‘I saw thirty-odd angels rushing to see who would write it down first.’” (Reported by al-Bukhaari, al-Fath, 2/284)

You say 'Rabbana wa lakal hamd'
-this should be said out loud not to yourself
-this is not considered speaking in salah but is part of the salah

12. TO PAUSE AFTER EACH AYAH

This is more helpful in understanding and thinking about the meaning, and it is the Sunnah of the Prophet (*Sallallahu alayhi wa sallam*), as Umm Salamah (may Allaah be pleased with her) described how the Messenger of Allaah (*Sallallahu alayhi wa sallam*) would recite, “Bismillah il-Rahmaan il-Raheem”, and according to one report, he would pause, then say, “Al-hamdu Lillaahi Rabbi’l-‘Aalameen, al-Rahmaan, al-Raheem.” Then according to one report, he would pause, then say, “Maaliki yawm il-deen,” and he would break up his recitation aayah by aayah.

(Reported by Abu Dawood, no. 4001; classed as saheeh by al-Albaani in al-Irwaa’, where its isnaads are described. 2/60)

13. RECITE SURAH FATIHA WITH PROPER PRONOUNCIATION

It is haram to pray behind a man who can't recite surah fatiha -it should be recited in Arabic

14. TO RECITE THE QURAN WITH TARTEEL

Or a little more; and recite the Qur'an (aloud) in a slow, (pleasant tone and) style. (Al-Muzzammil 73:4)

Tarteel means at a steady pace

15. ALWAYS BEAR IN MIND THAT ALLAH RESPONDS TO YOUR PRAYER

On the authority of Abu Hurayrah (RA) from the Prophet (*Sallallahu alayhi wa sallam*), who said: "A prayer performed by someone who has not recited the Essence of the Qur'an

(1) during it is deficient (and he repeated the word three times), incomplete." Someone said to Abu Hurayrah: [Even though] we are behind the imam?

2) He said: Recite it to yourself, for I have heard the Prophet (*Sallallahu alayhi wa sallam*) say: "Allah (mighty and sublime be He), had said: 'I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says: 'Al-hamdu lillahi rabbi l-alamin'

3), Allah (mighty and sublime be He) says: 'My servant has praised Me.' And when he says: 'Ar-rahmani r-rahim'

4), Allah (mighty and sublime be He) says: 'My servant has extolled Me,' and when he says: 'Maliki yawmi d-din'

5), Allah says: 'My servant has glorified Me' - and on one occasion He said: 'My servant has submitted to My power.' And when he says: 'Iyyaka na budu wa iyyaka nasta in'

6), He says: 'This is between Me and My servant, and My servant shall have what he has asked for.' And when he says: 'Ihdina s-sirata l- mustaqim, siratal ladhina an amta alayhim ghayril-maghdubi alayhim wa la d-dallin'

7), He says: 'This is for My servant, and My servant shall have what he has asked for.

1) Surat al-Fatihah, the first surah (chapter) of the Qur'an.

2) i.e. standing behind the imam (leader) listening to him reciting al-Fatihah.

3) "Praise be to Allah, Lord of the Worlds."

4) "The Merciful, the Compassionate."

5) "Master of the Day of Judgement."

6) "It is You we worship and it is You we ask for help."

7) "Guide us to the straight path, the path of those upon whom You have bestowed favors, not of those against whom You are angry, nor of those who are astray."

[Muslim (also by Malik, at-Tirmidhi, Abu-Dawud, an-Nasa'i and Ibn Majah)]

Surah fatiha is a dua and Allah accepts your dua

16. PUT A SUTRA IN FRONT OF YOU

The Prophet (صلى الله عليه وسلم) said: “When any one of you prays, let him pray facing a sutrah, and let him get close to it.”

(Reported by Abu Dawood, no. 695, 1/446; Saheeh al-Jaami’, no. 651).

This is to the barrier between you and the people passing by

-so that they don't come in front of you

17. LOOK AT THE PLACE OF SUJUD

So is not allowed to look in the skies

وعن جابر بن سمرة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «لينتهين قوم يرفعون أبصارهم إلى السماء في الصلاة أو لا ترجع إليهم». رواه مسلم

260.Narrated Jabir bin Samurah (RAA): 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Those who raise their sight toward the sky during the prayer, should stop doing so, otherwise their sight will not return to them.' [Related by Muslim.]

It was reported from ‘Aa’ishah that “the Messenger of Allaah (*Sallallahu alayhi wa sallam*) used to pray with his head tilted forward and his gaze lowered, looking at the ground.” (Reported by al-Haakim, 1/479. He said it is saheeh according to the condition of the two Shaykhs [al-Bukhaari and Muslim], and al-Albaani agreed with him in Sifat al-Salaah, p. 89)

18. AVOID CLOSING YOUR EYES WHEN IN SALAH

The fuqahaa’ differ as to whether closing the eyes during prayer is makrooh. Imaam Ahmad and others did count it as makrooh, and said: “This is the action of the Jews,” but others allowed it and did not count it as makrooh. The correct view is that if keeping the eyes open does not affect a person’s khushoo’, then this is better, but if keeping the eyes open affects a person’s khushoo because of decorations, adornments etc. in front of him, which distract him, then it is not makrooh at all for him to close his eyes. The opinion that indeed it is mustahabb in this case is closer to the principles and aims of sharee’ah than saying it is makrooh. And Allaah knows best. (Zaad al-Ma’aad, 1/293, Daar al-Risaalah edn)

This is against the sunnah
-but the salah is accepted if you do so
-you are allowed to close your eyes if there are distractions in the place of salah

19. THE POINT WITH THE INDEX FINGER DURING THE TASHAHHUD

The Prophet (*Sallallahu alayhi wa sallam*) said: “It is more powerful against the Shaytaan than iron”

(reported by Imaam Ahmad, 2/119, with a hasan isnaad, as stated in Sifat al-Salaah, p. 159), i.e., pointing with the forefinger during the Tashahhud is more painful to the Shaytaan than being beaten with a rod of iron, because it reminds the slave of the Unity of Allaah and to be sincere in his worship of Him alone, and this is what the Shaytaan hates most; we seek refuge with Allaah from him.”

(al-Fath al-Rabbani by al-Saa’idi, 4/15).

It was reported that “the Companions of the Prophet (صلى الله عليه وسلم) used to enjoin one another, i.e., with regard to pointing with the finger during the du’aa’.”

(Reported by Ibn Abi Shaybah with a hasan isnaad, as stated in Sifat al-Salaah, p. 141. See al-Musannaf, no. 9732, part 10, page 381

Waging the finger is not the sunnah and the hadith that says so is daeef
-this is the hallmark of the saudi salafi

Imam Nawawi mentions in the Majmu‘ (3.454) from Abu Dawud and others with a sound chain of narrators on the authority Abdullah Ibn Az-Zubayr, that he described the prayer of the Prophet (صلى الله عليه وسلم) by saying,

“He would point with his finger while supplicating without moving it.” As for what is present in the narration that mentions, that he (صلى الله عليه وسلم) “used to move it”, the expression,

“move it is an unreliable anomalous (Ar. shadhdh) narration because the narrator who relates [this Hadith] on the authority of the Companion Wael Ibn Hujr (RA) contradicts everyone else who narrated from him

20. TO RECITE A DIFFERENT SURAH IN EVERY RAKA'

Among the soorahs which the Prophet (*Sallallahu alayhi wa sallam*) used to recite during Salaat al-Fajr we find a great and blessed number.

The longer mufassal soorahs (soorahs from the last seventh of the Qur’aan), such as al-Waaqi’ah [56],

al-Toor [52] and Qaaf [50], and shorter mufassal soorahs such as Idhaa al-shamsu kuwwirat

[al-Takweer 81],

al-Zalzalah [99], and

al-Mi’wadhatayn [the last two soorahs].

It was reported that he recited
al-Room [30],

Yaa-Seen [36] and

al-Saaffaat [37], and
on Fridays he would recite

al-Sajah [32] and

al-Insaan [76, a.k.a. al-Dhahr] in Fajr prayer.

It was reported that in Salaat al-Zuhr, he would recite the equivalent of thirty aayaat in each of the two rak'ahs, and that he recited

al-Taariq [86],

al-Burooj [85] and wa'l-layli idhaa yaghshaa [al-Layl, 92].

-therefore you need to recite a different surah in every raka

21. TO MAKE A DUA IN YOUR SAJDA

The Prophet (صلى الله عليه وسلم) said, "The closest that the slave can be to his Lord is when he is prostrating, so increase your du'aa' [at that time]." (Reported by Muslim, Kitaab al-Salaah, Baab maa yuqaalu fi'l-rukoo' wa'l-sujood. No. 215). And he said: "… As for sujood, strive hard to make du'aa' in it, for it is bound to be answered for you." (Reported by Muslim, Kitaab al-Salaah, Baab al-Nahy 'an qiraa'at al-Qur'aan fi'l rukoo' wa'l-sujood, no. 207).

You can make dua in a different language in the Sunnah salah but not the fard
-the dua made in sajda is accepted by Allah

22. MAKE A DUA AFTER RECITING YOUR TASHAHHUD

One of the things that he (صلى الله عليه وسلم) used to recite after the Tashahhud is what we learn from the hadeeth: "When any one of you finishes the Tashahhud, let him seek refuge with Allaah from four things, from the punishment of Hell, from the punishment of the grave, from the trials (fitnah) of life and death, and from the evil of the Dajjal ('Antichrist')." He used to say,

"Allaahumma innee a'oodhu bika min sharri maa 'amiltu wa min sharri maa lam a'mal (O Allaah, I seek refuge with You from the evil of what I have done and the evil of what I have not done)."

“Allaahumma haasibni hisaaban yaseeran (O Allaah, make my accounting easy).”
He taught Abu Bakr al-Siddeeq (may Allaah be pleased with him) to say,

“Allaahumma innee zalamtu nafsi zulman katheeran, wa la yaghfir al-dhunooba illa anta, faghfir li maghfiratan min ‘indaka warhamni innaka anta al-Ghafoor al-Raheem

(O Allaah, I have wronged myself very much, and no one can forgive sin but You. Grant me forgiveness from You and have mercy on me, for You are the All-Forgiving, Most Merciful).”

My favourite is the dua the rasul (صلى الله عليه وسلم) taught Abu Bakr (r.a)
-because Abu Bakr was his favourite companion

Are we allowed to make a dua after the salah?

Is not haram but to make it after every salah is haram
-because you add to the salah
-it is bid'ah to make dua every salah
-I asked my shaikh (Naasir Al Aql) whether I can make dua after salah
-he said duas can be made at any time
-but is bid'ah to do it after every salah
-so if you do it sometimes and let if off sometimes then is ok

QUESTION 1:

Basically me and two other sisters hold a halaqah at our masjid for women and we give talks based on some books from the ulama we never give our own opinions and pass any questions on to sheikhs. One of the sisters was told by her husband that it is not from the sunnah for us to hold halaqah inside the masjid and that we should discontinue to do so as there are already talks held with in the masjid giving by the ulama through telephone link or by students of knowledge. Should we stop our circles? and what is the evidence and rulings regarding this isssue?

ANSWER_1:

you shouldnt stop. your speech should be properly prepared
-it appears that you have already done that those who say you shoud stop are insecure
-they are oppressing their wife and don't want their wives to get rights

QUESTION 2:

1. Do you point your finger in the entire tashahhud after the second and the last rakah.
2. Please describe the way the prophet placed his hands during salah and
3. What is to be done regarding raising hands to the ears?

ANSWER_2:

The correct way is to point not wag the finger during the entire tahashud
this is shafi fiqh

Wa'il b. Hajr said "I prayed with Prophet Muhammad (*Sallallahu alayhi wa sallam*) and he put his right hand over his left hand over his chest." [Sahih Ibn Khuzaimah (Vol. 1, pg. 243) No. 479, Abu Dawud (Vol. 1, pg. 260) No. 759]

-the one that says to place the hand under the navel is a weak hadith
-sahih hadith says on the chest
-to raise the fingers to the ears is acceptable
-for the opening takbir

QUESTION 3:

IF A BROTHER WANTS TO HAVE KHUSU IN SALAH AND IF THE LINES ARE STRAIGHT DO WE HAVE TO HAVE THE FEETS TOUCHING EVEN THOUGH THERE ARE NO GAPS?

ANSWER_3:

Feet touching is Hanbali and shoulder is Hanafi

It was narrated that al-Nu'maan ibn Basheer said: "The Messenger of Allaah (صلى الله عليه وسلم) turned to face the people and said, 'Straighten your rows,' three times, 'for by Allaah either you straighten your rows or Allaah will create division among your hearts.' And I saw men standing shoulder to shoulder, knee to knee, ankle to ankle." [Narrated by Abu Dawood, 662; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 616.]

-you should at least start with feet together
-hanafi says it is the shoulders and not the feet
-the hadith says ankle to ankle

QUESTION 4:

DOESN'T SATAN COME AND KEEP DISTRACTING YOU IN THE SALAH? MAKE YOU WONDER ABOUT YOUR JOB, LIFE, ETC HOW DO YOU REMAIN CONCENTRATED?

ANSWER_4:
-There is no such thing as a perfect salah, you are human
-you should empty your heart
-only think of Allah
-you try to the best of your ability to think only of Allah

QUESTION 5:

WHAT IS THE POINT OF GOING TO THE MASJID IF THE IMAM IS NO GOOD IN THE COMMUNITY, PEOPLE SPY IN MASJIDS THIS DAY IN DARAL HARB? CAN YOU SAY THE DUA IN ARABIC, I.E. THE DUA RASUL (*SALLALLAHU ALAYHI WA SALLAM*) TAUGHT ABU BAKR (R.A)

the dua should be memorised
-it is a very important dua

He taught Abu Bakr al-Siddeeq (may Allaah be pleased with him) to say, "Allaahumma innee zalamtu nafsi zulman katheeran, wa la

yaghfir al-dhunooba illa anta, faghfir li maghfiratan min ‘indaka warhamni innaka anta al-Ghafoor al-Raheem (O Allaah, I have wronged myself very much, and no one can forgive sin but You. Grant me forgiveness from You and have mercy on me, for You are the All-Forgiving, Most Merciful)”

-these duas are supposed to be recited in Arabic
-do your best to learn the dua in Arabic